THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Kindness in ourselves is the honey that blunts the sting of unkindness in another."—LANDOR.

No. 38, Vol. LXX. Thursday, September 17, 1908. Price One Penny.

NOTHING TO LOSE, EVERYTHING TO GAIN.

A SHORT time ago the writer, in company with a fellow-missionary, spent a couple of very interesting hours with a gentleman at his home in this city. The object of our visit was to explain to our friend some of the doctrines taught by the Church of Jesus Christ of Latter-day Saints. We learned, however, that he was familiar with many of our tenets, having read "Orson Pratt's Works," and several other Church publications.

But notwithstanding all he had read and heard of the great work which the Lord has commenced among us, we found the gentleman a pronounced agnostic. We called up all the evidence we could think of to prove the existence of God, but it had no more effect upon him than had the preaching of Paul upon the idol-worshippers at Ephesus. At last we turned to the gentleman and said, "Supposing, just for the sake of argument, we grant you your proposition—that there is no God, no hereafter, that there will be no resurrection of the body, no judgment, no reward nor punishments. You live the life of an agnostic and we live the lives of Christians. Finally we die and are put away in our graves. Now, if that be the end of us, then you will be no better off than we and we will fare no better than you; you will have lost nothing by being an agnostic and we will have gained nothing by being Christians. Now, supposing you grant us our proposition, namely, that there is a God, that there is a hereafter; that there will be a resurrection; that there will be a judgment seat, and rewards and

punishments, which of us will be the better off when the day of reckoning comes—you, who have denied the existence of God, who have sought to destroy the faith of others, who have made mock of the most sacred things, or we, who have, to the best of our ability, stood up for God and His Christ, who have labored for the strengthening of men's faith, who have revered the name of God and have tried to conform our lives to His divine laws? We will, of course. If there be no God, we cannot lose anything by being Christians; but if God exists—and the heavens and the earth declare His existence and His handiwork—then we shall gain everything by believing in Him and by living up to the holy commandments which He has revealed for our salvation and exaltation in His kingdom.

Now, let us apply the same kind of reasoning to "Mormonism." The teaching of all orthodox churches is that, in order to gain salvation, mankind must first of all believe in God, in His Son Jesus Christ, and in the Holy Ghost. Well, that is just exactly what the Church of Jesus Christ of Latter-day Saints teaches. "Yes," say our opponents, "but you believe that in the year 1820 the Father and Son appeared in vision to Joseph Smith." That is true; but instead of that weakening our faith in those Divine Personages it has increased it an hundredfold. If Joseph Smith's vision had had a tendency to destroy our faith in God and His only begotten Son, the opponents of "Mormonism" would be justified in denouncing it as an imposture, which they do; but it has had the very opposite effect: it has confirmed us in our belief in the testimony of Moses, who declared he had seen the Lord and had talked with Him face to face as a man talks with his friend; and in the testimony of Stephen, who in the hour of his martyrdom exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." So you see, my brethren and sisters, we do not lose anything by believing in Joseph Smith's vision; on the contrary, it increases our faith by giving us additional evidence of the existence of God and of the divinity of His Son Jesus Christ.

Supposing we were to learn, after we pass out of this life, that Joseph Smith had not seen God and Jesus Christ in vision, that would in no wise affect our salvation, for we believe in those holy Beings anyhow; but if it be true that the Father and Son did reveal themselves to Joseph Smith, what an awful condemnation awaits those who have despised his testimony, who persecuted him, who shed his blood and the blood of many of those who believed in his solemn declaration, and also all those who have reviled and persecuted the Latter-day Saints and brought sorrow and suffering upon them.

Again, all orthodox churches believe in and teach repentance and water baptism. So does the Church of Jesus Christ of Latter-day Saints. "But," argue our opponents, "you believe that in the

year 1829 John the Baptist appeared to Joseph Smith and Oliver Cowdery, and that he ordained them to the Aaronic Priesthood, which gave them authority to preach repentance and to baptize with water." To this we give an affirmative answer; but instead of that destroying our faith in repentance and water baptism it, has strengthened exceedingly our faith in those divine principles. If this declaration of Joseph Smith tended in any way to lessen our respect for these doctrines of Christ, then our opponents would be justified in upbraiding us for believing Joseph Smith's testimony; but as it has the opposite effect, they can by no means justify themselves in their conduct towards us for believing in the divine mission of Joseph Smith.

Here again we have the advantage of our opponents, for if John the Baptist has not appeared to Joseph Smith and Oliver Cowdery we have not done wrong in repenting of our sins and in "being buried with Christ in baptism." But if God in His infinite mercy has sent His servant John to earth in these last days to reveal anew the proper mode and object of baptism, and to give men authority to administer in that sacred ordinance, what will be the condition of those who have made light of this great revelation, who have denounced it as an imposture and who have despised and persecuted those who believed in it?

We believe in the laying on of hands, followed with prayer, for the gift of the Holy Ghost. This is also part of the doctrine of Christ, is strongly supported by scripture, and is practiced by many of the so-called Christian churches. What our opponents object to in connection with this ordinance is our declaration that the authority to confer this heavenly gift upon repentant, baptized believers has been restored to earth by the personal ministration of the Apostles Peter, James and John. The same argument can be used here as before: if the apostles have not appeared to Joseph Smith and Oliver Cowdery and conferred upon them this authority, still our opponents must admit that we have the sanction of scripture for practising this ordinance. But if, on the other hand, the heavenly messengers have appeared, and the authority to confer the Holy Ghost has been restored (we know this to be true, for we have been made partakers of the heavenly gift), how shall those fare in the day of judgment who have branded Joseph Smith as an impostor, made light of this great revelation, resisted the Holy Ghost and persecuted the saints for believing in these things? Cannot those who fight against "Mormonism" see the unenviable position in which they are placing themselves?

"We believe in the same organization that existed in the primitive Church, viz., Apostles, Prophets, Evangelists, Pastors, Teachers, etc." No reasonable nor scriptural argument can be brought forward against such an organization. What our opponents object to is our declaration that the Church of Jesus Christ was organized by divine revelation and through the ministration

of Apostles Peter, James and John, who conferred upon Joseph Smith and Oliver Cowdery the holy apostleship, and authorized them to reorganize the Church of Christ upon the earth. Our opponents say, "We do not believe in your apostles and prophets." Very well. "But what church," we ask, "has got divinely-commissioned apostles and prophets that we can believe in?" The answer is, "No church." Then we may just as well stay where we are. If the apostles and prophets in the Church of Jesus Christ of Latter-day Saints are not true servants of God, what would it profit us to leave the Church and join another in which there are neither apostles nor prophets?

There is another distinguishing feature of "Mormonism" to which I wish to call the reader's attention. It is the work for the dead which is being performed in the holy temples erected by the Latter-day Saints. The Prophet Malachi predicted that before the coming of the great and dreadful day of the Lord Elijah would be sent to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Joseph Smith has testified to the literal fulfillment of this prophecy. He declared that the Prophet Elijah appeared to him and Oliver Cowdery in the Kirtland Temple, April 3rd, 1836, and revealed to them the doctrine of baptism and other ordinances pertaining to the redemption of the dead. To our opponents all this is simply nonsense; they have vehemently denounced this important part of the great plan of salvation. But they must admit that if the work which the Latter-day Saints are doing in behalf of their kindred dead be of no benefit to the departed, neither can it be a detriment to them; if it does not prove efficacious to their salvation, it cannot add in the least to their condemnation. But if it be found at last that this work has been ordained of God, and that it is essential to the redemption of those who have died outside of the Church of Christ, how can those escape the righteous condemnation of God who have spurned His proffered mercy, rejected such great salvation, and cast obloquy upon His saints for observing those sacred ordinances?

And now I have a few questions which I desire to propound to the opponents of "Mormonism," to those who denounce Joseph Smith as an impostor and who say that the work which he brought forth is of the devil. Does the devil inspire men to go forth, without any hope of earthly reward, teaching their fellow-men to believe in the true and living God, in Jesus Christ the Savior and Redeemer of the world, and in the Holy Ghost? Does the evil one prompt men to call upon their fellow-men to repent of their sins and iniquities, and to follow the example of their Lord and Savior by going down into the water and being baptized "to fulfill all righteousness?" Does he teach men to seek to God for the gift of His Holy Spirit, to guide them into all truth, to testify to their souls that Jesus is the Christ, to take of the things of the Father and

reveal them unto them, and to show them things to come? Is it the desire of the devil that men believe in living apostles and prophets, whose privilege it is to receive revelations from God for the temporal and eternal salvation of His children? Would Satan inspire men to perform ordinances which are essential to the redemption of those who passed out of this life without having obeyed the gospel of the Lord Jesus Christ? If Lucifer inspired Joseph Smith to teach all these things unto the children of men, then he is a different character to what we have always heard him represented to be by sectarian ministers. To say that the man who taught these glorious truths was inspired by the father of lies is to exhibit a woeful lack of sound judgment.

Brethren and sisters, we are on the safe side, and have nothing to lose but everything to gain by being Latter-day Saints, or "Mormons."—W. A. M.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in the Kingston Halls, Glasgow, September 13th, 1908. President Charles W. Penrose, of the European mission, President J. G. Johnston and twenty-four traveling elders of the conference were present.

The morning service commenced at 10:30. After the usual opening exercises, President Johnston gave a short address of welcome, and the labor and statistical reports of the conference for the past six months were read and accepted. The general and local authorities were presented and unanimously sustained.

Elder James Ritchie addressed the conference and expressed great joy at our coming together under such favorable circumstances. He rejoiced in his missionary labors among the people of Scotland. Defined the gospel as the power of God unto salvation. He testified very forcibly to its restoration from the heavens.

Elder W. W. Sayers testified that the men whose names had been presented as the presiding authorities of the Church were indeed men of God who had been divinely called and set apart to direct the affairs of God's kingdom upon the earth.

President Penrose expressed pleasure in being with the saints of the Scottish conference again. Spoke briefly of the value of punctuality in our meetings and everyday lives, and pointed out the terrible calamities which would result in the clashing of worlds if this principle was not strictly observed by the hosts of heaven. The labor report as previously read shows only a very small part of the work accomplished by the elders. The results of their labors in distributing tracts and books throughout the nations of the earth cannot be realized at present, but a rich harvest will surely follow in time. The Book of Mormon is being largely distributed among many nations, and will be the cause of opening the eyes of the people, gradually, to the great truths it

contains. Besides its historic value it contains revelations from God which are new witnesses that He speaks to His servants the prophets as of old. It is a substantial witness to the divinity of the Hebrew scriptures. Those who reject revelations from God reject Him, and this is their condemnation, that "light has come into the world, and they love darkness rather than light, because their deeds are evil." The Savior said concerning His servants: "He that receiveth you, receiveth me and he that receiveth me receieveth him that sent me," and this applies with equal force to His servants at the present time. He also said, "Inasmuch as ye have ministered unto one of the least of these my brethren ye have ministered unto me." Therefore the saints were exhorted to assist the elders in every way possible. It was shown how the body of Christ consists of many members fitly joined together, producing harmonious working throughout and providing for the welfare of all, both temporally and spiritually.

The sacrament meeting convened at 2 p.m. After opening exercises, Elder W. W. Buchanan addressed the conference, speaking briefly of his labors among the people in this land. Was grateful for the privilege of representing the true Church as it has been set up by the power of God in these days. Elder Wilford J. Burt was exceedingly glad to meet with the saints of Scotland again in conference. Spoke of the restoration of the gospel and bore a strong testimony that Joseph Smith was an instrument in God's hands in establishing the Church of Christ upon the earth.

Elder John Martin, Jr., explained the necessity of walking in newness of life after having put off the old man of sin, and putting forth every effort to live up to the principles of revealed religion, for in doing so we are able to overcome the weaknesses of the flesh and "go on to perfection." Elder N. D. Nelson followed, stating that "Mormonism" comprehended all truth and that the Latter-day Saints are continually seeking for more truth and are willing to accept it from whatever source it may come.

President Penrose explained briefly the exact conditions concerning the detention of the company of emigrants who sailed for Zion on August 15th. As usual it was plainly seen that the newspaper stories which have been circulated throughout the land contained many misrepresentations and falsehoods. Zion is growing in spite of the work of our enemies, and even their opposition is, in many cases, the means of promoting the cause of truth greatly. At times we are too anxious to see results, but the Lord knows best. He has plenty of time in which to accomplish His purposes. God's way of making known His will to His children is through His Son and the angels who, when so instructed, speak in His name and with His power to His servants the prophets, who in turn impart the message to the children of men. To-day the world rejects living apostles just as they did in the Savior's time, and bows down and worships those who are dead and gone. They also worship

the dead letter which killeth and reject the spirit which giveth life. The beauties of the inspired Word of Wisdom, as revealed from heaven, were clearly explained. It was also shown that God is no respecter of persons in regard to providing all with the same opportunity of obeying His will. He does, however, respect every person according to his merits. All will be judged according to their works. The saints were exhorted to do what is right and shun what is wrong and all would be well.

The evening service commenced at 6:30. After the preliminary exercises, Elder Joel H. Rich addressed the congregation, expressing great joy in being privileged to come out into the world to study the opinions of men and their organizations, and to compare the same with the revealed word of God. Testified that the more thoroughly he studied the creeds of men the stronger his testimony became.

Elder J. G. Bunnell said that even as the early Church of Christ was everywhere spoken evil of, so is His restored Church, and that it is all in fulfillment of prophecy. Expressed his appreciation of the privilege of listening to one of the living Apostles, and desired to live by every word that proceeded out of the mouth of God.

Elder Russell testified that the time he had spent in the missionary field had been the most enjoyable and profitable during his life.

President Johnston showed in a convincing manner that the Latter-day Saints do accept the atonement of Christ with all their hearts, although they have been accused of paying but slight attention to it. In order to gain its full benefit we must keep the commandments and continually strive to walk in the light as He is in the light, and to work out our salvation.

The solo entitled "Face to face" was very nicely rendered by Elder Russell.

President Penrose then addressed the audience, taking for his subject the thought expressed in the above song. He reasoned on the impossibility of seeing "face to face" that which has no face, but is without body, parts or passions, form or tangibility. He quoted the sayings of the Savior and other scriptures to show that man was made in the image of God. The Trinity of the Godhead was very clearly explained; also the personality of the spirit of man, as the offspring of God, and therefore eternal. Christ also took upon Himself a material body that He might realize our infirmities and suffer for our sins on condition of our obedience to the gospel. Then we shall meet Him face to face and He will judge us by our works, and if we qualify ourselves for it we shall dwell with Him for evermore.

On Saturday a Priesthood meeting was held at the conference headquarters. After hearing the reports of the elders, much valuable instruction was given by President Penrose.

O. Z. RICHARDS, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 17, 1908.

ONE MORE REPLY TO THE VICAR.

As already mentioned in the STAR, the *Liverpool Courier* published our reply to the recent attack made by Rev. Daniel H. C. Bartlett in its columns. We appreciated its courtesy and fairness, but, after the style of some other newspapers, the *Courier* permitted Mr. Bartlett to repeat his untruthful assertions, and then appended a note stating that as "both disputants had fully stated their case, the correspondence must now cease," thus shutting off any response to his further untruths. Believing, however, that the *Courier* would perceive the injustice of such a course, the undersigned wrote a brief reply to the reverend defamer's renewed assault, but it has not been permitted to appear in that paper. We therefore present it to our readers who have been greatly interested in this controversy, judging from the letters we have received from persons not of our faith as well as from Latter-day Saints. The interest thus created has resulted in the attendance of large numbers of investigators at our public meetings, and many applications for our literature. Following is the reply to his latest effusion:

To the Editor of the *Courier*,

SIR:—

This morning's *Courier* contains what is called "Mr. Bartlett's Rejoinder," which is chiefly a repetition of his former attack upon me and my friends. I notice that you state that the "correspondence must cease" on the ground that "both disputants in this controversy have now fully stated their case," but I trust that your sense of fairness will suggest that as Mr. Bartlett has made a second attack I should be favored with a second reply. Observe, I did not assail Mr. Bartlett or make any reference to him in the interview which your representative sought, therefore that cannot be viewed as an off-set to Mr. Bartlett's gratuitous assault. I shall be as brief as possible in what I say so as not to encroach upon your valuable space.

I will pass by Mr. Bartlett's evasion of my evidence showing that he purposely mis-stated the position taken by Elder Morton and myself. He classes it with the "superficial," which is a characteristic of nearly all his efforts. As to the statements which follow concerning Messrs. Roberts, Cowley, *et al.* I most emphatically dispute their accuracy. But as these also may be classed with the "superficial" and are merely borrowed by the gentleman from other writers, I will come to his assertions, several times repeated, that "the Mormon elders placed in the hands of the girls referred to their *Ready References* containing eleven pages of closely printed matter in support of polygamy." Also, that "girls and lads in Liverpool who had never heard of polygamy are being taught texts to use in its defense." This I have repeatedly denied and so have "the girls and boys" whom he says he "questioned on this point." You see he does not tell the whole truth about this matter of fact or he would have added that they emphatically denied his statement to his face.

The work called *Ready References* was not "placed in the hands of the girls and boys," who, by the way, were young men and women in years and ability, by me or any of the elders. One of them may have purchased a copy of the book, which is on sale to the public, and which treats of thirty different doctrines, showing them to be scriptural, and he picks out one topic and quotes what he makes out to be the language of the book when it is but a quotation from Lord Bolingbroke. Other quotations on the subject are from St. Augustine, whom Mr. Bartlett doubtless views as a competent ecclesiastical authority, and from Rev. Dr. Madan. But my point is, that he has no right to assert that we are teaching present polygamy because somebody has bought a book, published many years ago, giving references from scripture and learned authors in regard to the subject.

I need not repeat my evidences of Mr. Bartlett's inaccuracies on historical points, but will notice his frequent assertions about the law of Congress of July 1, 1862, which he says was "a law against polygamy." Now, Mr. Editor, there was no Congressional law against polygamy until 1882, commonly known as the Edmunds law, which for the first time defined the offence called "polygamy." The law of 1862 had a different title, and was for a different offence. The word polygamy cannot be found in the entire statute. I mention this because Mr. Bartlett is singularly unhappy in having no knowledge of these matters himself, but depends upon what he calls "recognized authorities," whose assertions have been thoroughly punctured like the little "toy bladder" of his own use, reference to which seems to annoy him.

One more remark and I will close. I stated that the only standard books of the "Mormon" Church were the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, which were adopted by that Church as its *only* standards. Mr. Bartlett argues

that "the literature of the Mormon Church must be poor indeed if confined to *three* books." Here is another specimen of Mr. Bartlett's style of evasive reasoning. I said nothing about "Mormon literature," I referred to its *four* "standards," which makes all the difference in the world. Mr. Bartlett's church upholds the Bible as the only and complete and perfect standard of faith. Does that show that the *literature* of the Anglican Church is "poor indeed"?

But I need not encroach upon your columns further except to emphatically deny, once more, that I or the elders of the Church in Liverpool or elsewhere are teaching polygamy. The trouble is that persons like Mr. Bartlett attack us on this point, and when we make reply they shout, "they are teaching polygamy." And further, this seems to be a favorite topic with him, for he harps upon that single string continually, finding fault with us for what we do *not* teach, and avoiding persistently the doctrines we *do* teach and the argument and scripture offered in their support. As for instance, one prominent bit of proof already cited, namely, that *Ready References* treats on thirty prominent doctrines and he picks out one, the practice of which has been set aside, and parades it for his own purposes.

Very respectfully,

295 Edge Lane, Liverpool, C. W. PENROSE.
September 11th, 1908.

Postage to the United States.—There has been some dispute as to the change in the postal charges to and from Great Britain and the United States. A letter from the General Post Office in London settles the matter satisfactorily. It is to the effect that on and after October 1st, 1908, the rate on such letters will be reduced to one penny per ounce. That is two cents for United States letters to this country.

New President for Southern States Mission.—We are pleased to learn of the honor that has been conferred upon Elder Charles A. Callis, who has been chosen by the authorities of the Church to preside over the Southern States Mission. For many years Elder Callis has been actively engaged in Church work, and is well qualified for the responsible position he has been called to occupy. He performed a very successful mission in Ireland, and exhibited marked ability. Some time ago Elder Callis was called to labor in the Southern States. He was chosen president of the Florida conference, and during his presidency a splendid work was accomplished. When he received his last appointment he was presiding over the South Carolina conference, which he left in a highly creditable and flourishing condition. We extend to our brother hearty congratulations, and invoke the blessings of the Lord upon him and upon all the faithful missionaries under his charge, with

the hope and expectation that the Southern States mission will fully maintain its high reputation, great importance and wonderful success.

CONFERENCE APPOINTMENTS.

Manchester	...	...	...	Sunday, October 4, 1908.			
London ...	...	...	...	,,	,,	11,	,,
Norwich	...	...	...	,,	,,	18,	,,
Liverpool	...	...	...	,,	,,	25,	,,

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and sailed September 12th, 1908, per s.s. *Republic*: From Great Britain—Albert B. Barton, Samuel R. Egbert, Bertrand Clayton, Charles V. Dean, William E. Corbridge, James Criddle, Donald A. S. Priestley, James D. Dean, Thomas J. Rosser, Herbert J. Williams, H. Ezra Hatch, Richard West, James Nisbet, Royal C. Lowe, Samuel L. Mills, Helaman Webster, Alma Revoir, Walter A. Dimond. From Scandinavia—Christian Johnson. With the company were ninety-two emigrating saints, in charge of Elder William E. Corbridge, Elders James Nisbet and Walter A. Dimond being his assistants.

The following missionaries are honorably released to return home to-day per s.s. *Kensington*: From Great Britain—Henry K. Bytheway, George Harwood. From Sweden—Ernest J. Sjostrand, Andrew G. Johnson, Reed T. Johnson. From the Netherlands—Joseph A. Stephenson. With the company were twenty-three emigrating saints, in charge of Elder Joseph A. Stephenson, Elders Ernest J. Sjostrand and George Harwood being his assistants.

District Meetings.—On Sunday afternoon and evening, September 6th, two successful district meetings were held in the Co-operative Hall, Radcliffe. President John C. Olsen and seven of the traveling elders of the Manchester conference were in attendance, also Mr. Macartney of Radcliffe, who spent fourteen months in Salt Lake City and other parts of Utah. At the afternoon meeting about one hundred people were present, and listened very attentively while Elders J. C. Larsen, Jr., and Julian M. Thomas explained some of the doctrines of the Latter-day Saints. At the evening session fully one hundred and fifty persons, the majority of whom were strangers, were present. Mr. Macartney was the first speaker, and dwelt at some length upon conditions as they really exist in Utah, and paid a glowing tribute to the Latter-day Saints. President Olsen occupied the remainder of the time in a very able manner, correcting a number of the misrepresentations that are in circulation against the people of God, quoting from

well-known works of reliable non-"Mormon" authors; he also explained in a convincing manner some of the doctrines of the Church. The Spirit of the Lord was enjoyed to a remarkable degree at both meetings. The listeners were very attentive, and at the close of the services many expressed themselves as being highly interested in what they had heard. It is expected that much good will result from these meetings.

Relief Society Work.—Sister Romania B. Penrose, who has supervision of the Relief Societies in the European mission, feels very much encouraged with the work that is being done in many of the organizations. A few days ago she received the following letter from the president of the Accrington Relief Society (Liverpool conference): "Dear Sister Penrose—It is with joy and out of the fulness of my heart that I write to you. I think you will be pleased to know a little of what we are doing in our Relief Society at Accrington. As you know, we are only few and very far apart, most of us having to walk nearly two miles to meeting. Yet when I tell you that since the beginning of June we have used thirty hundred yards of sewing cotton you will know we have not been idle. I wish you could be with us in our meeting next Tuesday evening. We are going to present two dresses, made by the society, to the children of one of our sisters in need. We feel grateful to our Heavenly Father who has shown us that out of little much can be done to lessen the burdens which press so heavily upon some of our sisters. We know that in our work we have been blessed, and in giving we have received. We often think of our Savior's words, 'The poor ye have always with you,' and 'Bear ye one another's burdens and so fulfil the law of Christ.' I am sure He meant us to be mindful of the poor. Our one aim is to do good and help those around us. We have still a lot of work to do, so we will be busy for some time. The sisters are all feeling good in the gospel. Praying God to bless you, and to help us to be true and faithful is the desire of your humble sister in the cause of truth—HANNAH TAYLOR."

Baptisms.—A largely attended and well-conducted baptismal service was held last Thursday evening, at Lodge Lane Public Baths, Liverpool. An interesting address on "The mode and object of baptism" was delivered by Elder D. B. Brinton, after which eight converts were baptized by Elder Jesse B. Sharp. Seven of the candidates belong to the Liverpool branch and one to the Bootle branch.

A baptismal service was held in Ipswich (Norwich conference), August 24th, 1908, when another member was added to the Church. Elder L. Vern Toolson spoke upon the necessity of baptism. The ordinance was performed in the river Gipping, by President W. A. Dimond.

A baptismal service was held at the Swan Baths, Norwich, on Sunday, September 6th, at which one member was added to the Norwich branch. President Walter A. Dimond officiated.

On Wednesday, September 9th, there was a baptism at Granton, in the sea, when three souls were added to the Scottish conference. Elder W. W. Buchanan performed the ordinance. Also on Sunday, September 13th, at Townhead Baths, Glasgow, a baptism was held, when eight more were added to the Church, Elder William H. Russell officiating. Confirmations took place at the baths.

A baptismal service was held on the evening of the 8th inst. at Bath Lane Baths, Leicester, when two converts received the ordinance of baptism at the hands of Elder S. R. Egbert.

On September 2nd, 1908, a baptismal service was conducted at "Deseret," South Tottenham, London, when another member was added to the Church. Elder Francis F. Vause administered the ordinance. On the 6th inst. four more converts were baptized at the same place, by Elder William J. Willes.

Another member was added to the Liverpool branch last evening. The baptism was performed by Elder William A. Morton.

Successful Socials.—On Saturday, September 5th, 1908, a farewell party was given by the elders and saints of the Stockport branch (Manchester conference), in honor of Elder Alma Revoir, who was honorably released and sailed for home last Saturday, the 12th inst. A program of songs and recitations was well rendered; refreshments were also served during the evening, and an enjoyable time was spent by all present.

A very successful farewell social was held in the Meersbrook Vestry Hall, Sheffield, September 1st, 1908, in honor of President James Nisbet, who had received an honorable release to return to his home in the valleys of the mountains. Elder Nisbet presided over the Sheffield conference for the past ten months. President Nisbet was faithful in the performance of his duties and was fearless in the spread of the gospel of Christ. He, by his honest integrity, has won the love and the esteem of the elders and saints of the Sheffield conference. The elders presented President Nisbet with a handsome carving set, and the saints also presented him with some valuable gifts as tokens of respect. Elder Josiah Eardley has been appointed to succeed Elder Nisbet as president of the Sheffield conference.

On the evening of September 8th a farewell social was held in Cobden Hall, Peachy Street, Nottingham, in honor of Elder Charles V. Dean, who left for his home in Zion on September 12th, 1908. A large number of saints and investigators were present.

On Saturday evening, September 5th, a farewell social was given in honor of Sister Mabel E. Nichols, at 36 Margaret Street, Northampton. Sister Nichols has for years acted as organist of the branch, and has performed faithfully her duties. She sailed

for Zion on September 12th. Her friends extend the warmest wishes for her future happiness and success. As a token of their esteem she was presented with a handsome cruet-stand.

Elder S. R. Egbert was honored with a farewell social by the saints and friends of the Leicester branch on the evening of the 5th inst. There were about eighty people present, and a very pleasant time was spent. The departing missionary was made the recipient of a number of valuable presents.

Elder Royal C. Lowe was tendered a farewell social by the saints and friends of the Barrow branch (Liverpool conference), on the evening of the 7th inst. An excellent program was rendered and refreshments served. The vocal and instrumental selections furnished by the Misses Jessie and Mary Lewis were greatly appreciated. Elder Lowe was honored with a very handsome present.

A very enjoyable social was held in the Lower Temperance Hall, Horsedge Street, Oldham (Manchester conference), on the evening of the 5th inst., in honor of Brother Simeon Wallwork and Sister Ada Habbeshaw, prior to their departure for Zion. A delightful evening was spent. Handsome presents were given the emigrating saints, and the blessings of the Lord invoked upon them.

On Monday evening, September 7th, 1908, about sixty-five saints and friends of the Radcliffe and Bury branches (Manchester conference), assembled in the McKeever's Mission Room, 44 Sion Street, Radcliffe, where a most enjoyable social was held in honor of Elder Samuel L. Mills, who sailed for his home in Utah on September 12th. The program was an excellent one, and thoroughly enjoyed by all present. Elder James H. Platt, of the Oldham branch, in behalf of the saints and friends of the Radcliffe and Bury branches, presented Elder Mills with a handsome dressing case.

A most enjoyable social was held at Norwich, September 9th, in honor of President Walter A. Dimond and wife. A large number of persons were present, including many friends that had been won by them during their stay in Norwich. A good program was rendered, and dainty refreshments served by the Relief Society sisters, after which the elders and saints presented Brother and Sister Dimond with a beautiful set of fruit knives as a token of the love and high esteem in which all have held them, and joined in wishing a safe voyage home, and from the heart a sincere "God bless you."

A Strong Testimony to the Power of the Gospel.—Sister Emmott writes: "Some time ago I had the good fortune to hear the gospel of Jesus Christ preached by a man holding divine authority. A few weeks previous to that time I had read a tract delivered at our door, which very much interested me, and I put many questions relative to the gospel to a member of the Church, and was

so well satisfied with the answers that I wanted to know more about it. He lent me the 'Voice of Warning.' I then went to hear the gospel from the lips of the elders. Elders Clayton and Morgan were the speakers at the service I attended, and when they were through I had the same thoughts that people in early days had respecting the Savior, when they said, 'He speaks as one having authority, and not as the scribes.' The words of the missionaries were food and drink to me, and I longed for the next Sunday to come. After that my Sundays became a pleasure to me. I commenced going to Sunday School, and also Mutual Improvement meetings on Saturday nights. What did all this do for me? It gave me a desire to lead a better life, and to examine the ground I had previously trod as a member of the Church of England, to compare carefully the doctrines of that church with the teachings of Christ and His Apostles. I spent nearly two years investigating the gospel, but by that time I had a true testimony concerning it, and understood the doctrines before I was baptized: in fact I gave my testimony three months before baptism at a cottage meeting. I thank the Lord, my dear brothers, and sisters for the progress I have made in the gospel. I thank Him for the priesthood that has been conferred upon me. I pray that may ever magnify my office and calling."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXI.—State of the Soul After Death.

Text: Blessed and holy is he that hath part in the first resurrection.—Rev. 20: 6.

I. The Term "Soul."

1. Used in Latter-day Saint theology to designate the spirit and the body of man (Doc. and Cov. 88: 15). In this usage, resurrection from the dead is expressively described as the redemption of the soul (verse 16). Compare with Genesis 2: 7; P. of G. P., Moses 3: 9; 6: 8).

2. Observe that in our English versions of the Holy Bible, the term is sometimes applied to the spirit as distinct from the body (Matt. 10: 28).

II. The Spirits of Mankind Between Bodily Death and Resurrection.

1. Spirits of the righteous in Paradise.

2. Wicked spirits await with dread the coming resurrection. Read B. of M., Alma 40: 11-14. Observe that paradise is not the place of final glory, but a temporary abode characterized by a state of peace where rest the spirits worthy of coming forth in the first resurrection. Read

especially Moroni 10: 34; and compare II. Nephi 9: 13; IV. Nephi 14. For Biblical use of the term see Luke 23: 43; II. Cor. 12: 4; and Rev. 2: 7. Compare Christ's words to the penitent thief cited above, with His words to Mary Magdalene three days later, as showing His visit to paradise, and not to the abode of His Father.

III. Graded Conditions in the Hereafter.

1. Every soul is strictly answerable for his acts (many references in last lesson apply here; see especially Matt. 12: 36, 37; 16: 27; compare Jer. 17: 10; 32: 19; Romans 2: 6; 14: 12; I. Cor. 3: 8; see also II. Cor. 5: 10; Rev. 20: 12; 22: 11, 12). Note that personal responsibility is predicated on personal free agency, and is in accord with justice. See Lesson 2—"Free Agency."

2. Places to be prepared for all (John 14: 1-3; compare I. Cor. 15: 40-42).

IV. Degrees of Glory.

1. The celestial (Doc. and Cov. 76: 50-70, 92-96).

2. The terrestrial (same section: 71-80, 87, 97).

3. The telestial (same section: 81-86, 98-112).

V. Sons of Perdition (Doc. and Cov. 76: 25-49; compare Hebrews 6: 4-6; B. of M., Alma 39: 6).

For general reference and additional citations see "The Articles of Faith," pp. 61-66, 94, 95, and 415-422; Lecture XXI.

DIED.

BURTON.—At Hanna, Wyoming, U.S.A., Elder Franklin G. Burton. The deceased lost his life while leading a rescuing party in the Union Pacific mine at the above-named place, and which exploded on March 28th, 1908. Funeral services over the remains were held in Evanston Ward chapel on August 20th, and were largely attended. Elder Burton labored as a missionary in the Nottingham conference during the years 1898, 1899, and 1900. At the time of his death he was first counselor to Bishop Harris, of Knight Ward, Wyoming.

CONTENTS:

Nothing to lose, everything to gain 593
Minutes of the Scottish Conference 597
Editorial:
One More Reply to the Vicar .. 600
Conference Appointments 603
From the Mission Field 603
Sunday School Lesson for Theological Department 607

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.